THE PACIFIC

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Pac. Theo. Sem. Reading Room

REQUESTS.

I asked for Peace
  My sins arose
  And bound me close;
I could not find release.

I asked for Truth—
  My doubts came in
  And with their din
They wearied all my youth.

I asked for Love—
  My lovers failed
  And griefs assailed
Around, beneath, above.

I asked for Thee—
  And thou didst come
  To take me home
Within thy heart to be.

—Digby M. Dolben.

Pacific Theological Seminary

THE PACIFIC

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FRIENDSHIP WITH JAPAN PROVISIONAL.

An American who has lived in Japan for nearly forty years writes to the Springfield Republican that "in the occupation of people's minds with the great war on the other side of the world, and perhaps also in reaction against extravagant statements by Mr. Hobson, there is some possibility that a very real danger on this side of the Pacific may be overlooked and measures neglected which might relieve the tension."

This gentleman states that the Japanese are quite capable of going to war with the United States for their "honor," regardless of what it might cost them. He says that he doesn't believe that war is imminent, but that it behooves all thoughtful Americans to consider carefully the situation and trend of things. At least the privilege of naturalization for those who are already here, he regards as essential.

Mention is made of the presence in Japan of Drs. Mathews and Gulick, the representatives of the Federal Council of Churches, and of the cordial receptions given them and their message, but it is remarked, "Mere pleasant words cannot remove the difficulties."

During the last year the present writer has heard many influential Japanese express themselves on the relations between their country and ours, and always there has been declaration of belief that there would be no war between Japan and the United States, but each time it has been made manifest that this judgment was based on the conviction that the United States would act righteously and treat Japan as she treats other most favored nations.

The wide-spread inclination to pursue a different course will have to be rooted out of our people in some way. If it should be accomplished from within, well and good. If not, there will be war.

The Japanese have not yet been able to conceive of the United States as arriving at any other conclusion than that the eternal laws of God demand of us such treatment of them as we accord other peoples and the living up to that demand.

It is for that reason and for that alone that leaders among them affirm so confidently that their country and ours will never go to war.

Dr. Mathews, who reached San Francisco yesterday on his way home from Japan, is reported by the daily papers as saying that Japan is **fundamentally** friendly to this country, but that they look on California's legislation against them as class legislation, and that it is disturbing to them.

The last number of the Mission News, published in Kobe, states that the international irritation which the Federal Council of Churches hoped to allay by sending Drs. Mathews and Gulick thither "has been specially noticeable in Japan of late."

The present writer is firm in the belief that if California continues the course on which she has entered there is only one thing which can prevent war within the next fifteen or twenty years. And that is the ascent of the Japanese people in general to that spirit which the Man of Nazareth manifested when he said concerning those who treated him cruelly: "Father, forgive them; they know not what they do."

That would show the Japanese to be immeasurably our superiors, and far more worthy than we to shape the world's future.

Will the Japanese so attain? Perhaps it is not in God's plans that they should just yet. But that they should be in his hands a flay to pound out of us what in our blindness we ourselves will not root out.

ONE OF THE IDEAS OF A HINDU POET AND MYSTIC.

This week the present writer gathered out of the accumulations of several months the following concerning Tagore, the great Hindu poet. It was copied from some article concerning him, we know not where any more. It should be passed on and have a wide reading and should sink deep into the minds and hearts of our people.

Tagore does not believe in the cynic charlatanism of—

"Oh, East is East, and West is West, and never the twain shall meet."

At a banquet where the master minds of Great Britain and Ireland were gathered to greet him he said:

"I have learned that though our tongues are different, and our habits dissimilar, at the bottom our hearts are one. The monsoon clouds, generated on the banks of the Nile, fertilize the far-distant shores of the Ganges; ideas may have to cross from East to Western shores to find a welcome in men's hearts and fulfill their promise. East is East and West is West—God forbid that it should be otherwise—but the twain must meet in amity, peace and mutual understanding; their meeting will be all the more fruitful because of their differences; it must lead to holy wedlock before the common altar of humanity."

He holds that the presence of the national, the racial, the creedal and the continental elements and their cooperation in human society are essential for the harmonious development of the universal; just as the presence and the co-operation of the distinct organs of the body are essential for the normal development of the man. He thinks that "as the mission of the rose lies in the unfoldment of the petals which implies distinctness, so the rose of humanity is perfect only when the diverse races and the nations have evolved their perfected distinct characteristics, but all attached to the stem of humanity by the bond of love."

AN INTERVIEW WITH THE REV. DR. MEREDITH.

A representative of Zion's Herald had an interview recently with the Rev. Dr. R. R. Meredith of Pasadena, who established the First Congregational Church of Pasadena in its present location, and who is still a resident of that city. Dr. Meredith spoke of his change from the ministry in the Methodist Church to that of the Congrega-

tional as follows: "It is 37 years since I left the Methodist and joined the Congregational ministry. The change was made not because of any dissatisfaction with Methodism. The Methodist Church and the Methodist people treated me with kindness in the fifteen years I was in its ministry. The change was made simply because I became convinced that on another line I could make more of my life. I have never for one moment ceased to honor and love the Methodist Church. I have never found it necessary nor allowed myself to criticize her either in her doctrine or polity or personnel. That is the way I feel and have felt during all these years."

Dr. Meredith's first Congregational pastorate was in Boston, with the Phillips Church. Later he did a notable work in the Tompkin's Avenue Church, Brooklyn. In broken health, he came to California in 1902, not expecting to live many months. He preached from Sunday to Sunday for the First Congregational Church in Pasadena and later led it to the central part of the city and into its fine building and influential service.

Asked by his recent interviewer about his views as to conversion, Dr. Meredith said: "Conversion! Well, perhaps my views on that are radical. I believe that every child born into this world, white or black, Caucasian, Mongolian, or of any other race, is born into Christ. On any other ground I cannot understand a 'first Adam' and a 'second Adam.' A child grows slowly from a tiny thing to six feet. A dog matures in three months, a child in 20 years. God gives us this chance to develop into Christ. The great thing is not heredity. That total depravity notion is mightily overworked. I have no more to do with Adam's sin than with the color of his hair. I said to a mother within two weeks, 'Take your child on your knee as soon as you can make him understand. Tell him, "You belong to the Lord Jesus Christ. He loves you, and what you are to do is to love him and do just what he wants you to do, and I'll tell you what that is." ' Impress that on the child and he is trained into Christian living. Nearly all come into the church as children. The world can never be redeemed by revivals like Billy Sunday's, or even Mr. Moody's, which were infinitely better. When we take the children and train them in the nurture and admonition of the Lord we are doing something. Enter the child on the records as a member of the church when baptized. The Episcopal Church is right about that, and the Catholic."

PACIFIC COAST NOTES.

The Unitarians hold their general conference in San Francisco this year.

The World's Congress on Marriage and Divorce will be held in San Francisco from July 22 to the 26th.

The national convention of the Brotherhood of St. Andrew will be held in Los Angeles from August 24th to the 29th.

The "Christian" Church holds its general convention in Los Angeles in July. Although the convention is now on a representative basis it is expected that it will bring to Los Angeles about five thousand visitors.

The Northern Baptists are to meet in national convention in Los Angeles, May 19-26. The attendance from the Pacific coast states promises to be large. From Idaho two car loads have already arranged to come; from Utah, one.

Prof. W. D. Lyman, of the History department of Whitman College, has prepared an article on the Cecilo Canal for the Christian Science Monitor. In this article Prof. Lyman gives an account of the importance of the new canal and its effect upon the development of the Inland Empire.

Dr. Bridgman, the editor of the Congregationalist, is arranging for a tour of 125 persons across the continent to San Francisco in June. On the way out stops will be made for the visiting of the following named colleges: Oberlin, Knox, Washburn and Pomona. While these visitors from the East are here there will be a meeting of the Congregational Club of San Francisco and vicinity.

The Panama Canal and the Panama-Pacific International Exposition have a far deeper significance doubtless than most people have divined. The Rev. R. W. Rogers of Oroville has had some vision of the meaning of this great International Exposition, and has sought in his prose-poem (in The Pacific this week), "The Wise Man at the Golden Gate," to lead others to glimpse it. Among those to whom this prose-poem was submitted, and who have commended it are Professor Armes of the University of California and Professor Wright of Beloit College. The production is suggestive both of Whitman and Homer.

The Rev. Dr. Matthews of the First Presbyterian Church of Seattle has been conducting a series of revival meetings in Seattle and making some very plain remarks now and then. In one sermon he said: "The trouble with the church today is that too many men are allowed to go into the pulpit whose minds are putrefied in the cistern of heresy and damnable doubt. They have led the church from the mountain peaks down into the valley of despondency. Sixty per cent of our preachers ought to be plowing for a livelihood. There are preachers here in Seattle who are sure of hell. There are men and women in Seattle whose only religion is based on a so-called ethical culture basis, who are already damned and condemned. The time has come for the witness to tell the truth, the whole truth and nothing but the truth, to save this world from darkness and superstition."

One of the sermons by the Rev. Hugh G. Ross in Plymouth Church, Seattle, the first Sunday in March, was concerning Jesus and the malefactor on the cross. Dr. Ross remarked in the course of the sermon: "If you had been there that day and had asked him what he truly thought of Jesus, what think you he would have said? He would have said nothing about atonement, nothing about a doctrine of the trinity. He would have said: 'He is the fairest among ten thousand, and the altogether lovely one,' and that was enough for Jesus at the time." In that connection the preacher said: "Never mind how elementary your belief about Jesus may be. It may be the poorest creed in all the world, and much of it may be all wrong, but if you come and make a friend of Jesus he will teach you day by day, until according to his gracious promise, he leads you by his spirit into truth."

The Charter Day address at the University of California is to be given this year by Vice-President Marshall. It will be at 10:30 next Tuesday, in the Greek Theater. Mr. Marshall is a descendant of the great jurist, John Marshall. He is a graduate of Wabash College, Indiana. Before he became governor of Indiana in 1909, he was an attorney at Columbia City in that state. Among the Charter Day speakers in the past were the following named persons:

Josiah Royce, now one of the most distinguished of American philosophers; President Theodore Roosevelt, John Hay, Lord James Bryce, British Ambassador; Chancellor David Starr Jordan of Stanford, President Arthur T. Hadley of Yale, President Edwin A. Alderman of the University of Virginia, Bliss Perry, editor of the Atlantic Monthly; Professor Henry Van Dyke of Princeton, Secretary of Commerce, William C. Redfield, Sir Richard McBride, Premier of British Columbia; Professor Joseph LeConte, Edward Rowland Sill, the poet, Professor George W. Howison, Professor Bernard Moses, President Charles Willian Eliot of Harvard, President James H. Taylor of Vassar, Whitelaw Reid, Ambassador to England; President James B. Angell of the University of Michigan, President W. H. P. Faunce of Brown University, Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, and Herbert Putnam, Librarian of Congress.

It is reported that Governor Boyle of Nevada hesitatingly and perhaps somewhat reluctantly—and with fear perhaps of what might come to him politically—signed the legislative measure which makes divorce possible in that state again after a residence of six months. After signing the bill he issued a statement in which he said that he did not believe the "divorce colony" would return and that even if it did, its evil influence would largely be done away with. "Judging from the experience of other communities where women have a voice in public affairs," said the governor, "Nevada has every reason to expect more stringent regulations along moral lines than it has had in the past, and if this expectation is realized the real and alleged affronts to public decency complained of against the old colony are not likely to reoccur, and if they do not there can be no basis for the argument that the six months' law will have in future any serious detrimental effects on public morals. It is true that the women of the State had no direct voice in the selection of the Legislature. In order that this new element in our electorate be given an opportunity for an early and positive expression on the subject, I have proposed certain changes in the election laws which will permit an immediate referendum on the whole question"

The Rev. Hugh Elmer Brown of Pilgrim Church, Seattle, preached the first Sunday of this month on that passage of scripture which tells of the coming to Jesus of the mother of Zebedee's sons, worshipping him and asking certain things of him. Mr. Brown said: "Mrs. Zebedee and the boys were accounted for, but Mr. Zebedee was an absentee. What was Zebedee doing that he did not visit Jesus along with his wife and sons." Then the preacher continued: "Zebedee has a million modern counterparts. He kept his religion in his wife's name. Something may be said in his favor. He was a hard worker, and not a sponger on society. He rose early in the morning and employed the days in fruitful industry in order to pay the bills and keep the home going. In all probability he cheerfully gave Mrs. Zebedee weekly sums to put in the church envelopes. Moreover he was a man of pure integrity and neighborly heart. He would sit up with the sick and help a widow overhaul her nets. He must also have been an affectionate father and husband. And the implication is that he did not oppose his wife's religion. His was genial indifference, friendly aloofness, rather than positive antagonism. Glad to see wife and children going to church, he used Sunday for burnishing up the brass of the automobile and peering over the ponderous issue of the Jerusalem Journal. Zebedee broke up the unity of his family. Somebody has said that a man, a woman and a baby make a home. But it is easy to see that the first combination may make a 'dive' as well as a home, and that the second combination does not guarantee a beautiful home. A man and wife and Christianity can make a home anywhere. But Zebedee neglected to make his finest possible contribution to that first and noblest institution—the Christian home."

The president of the University of Oregon has made a statement concerning the "Fraternity Mix" which has been a subject of some criticism. In a letter to one of the critics he says: "The 'Mix' had as its primary object the promotion of democracy and sympathetic good-fellowship amongst the students, and the breaking down of any tendency toward fraternity jealousies and rivalries. The intention was altogether good. The hours were from eight to ten in the evening, and the place was one of the large public rooms of the Eugene Commercial Club, which opens directly into the central lobby, where the club members, steady representative business men of the city, were coming and going, talking and reading, all during the evening. The whole affair was altogether open and above board, and closed at an early hour of the evening. It was absolutely free from dissipation, and music, including college songs, formed a considerable part of the evening's program. Staid business men of irreproachable character were invited in to watch the fun, and found it essentially clean and harmless. As to the question of taste involved in burlesquing the days of '49, with imitation of bar and roulette wheel, there easily might be differences of opinion between boys bent on novelty and relaxtion and people of more mature judgment who have passed the play-acting period of life. I am sure that it does not appeal to your taste, and possibly it does not fall in fully with mine. But we must not confuse matters of taste with major morals. The bar dispensed nothing more objectionable than sweet cider (it is a prohibition town anyway) and hot sausage sandwiches, and the roulette wheel amassed only imitation money. It is worth noting that these simulated surroundings had enough of novelty in them to excite the interest of students. It has not been so many years since the real thing was only too familiar to both East and West, and a weak imitation would have palled." The Pacific Christian Advocate, one of the papers which had made criticism, comments as follows: "In our judgment there is no defense for a burlesque on the saloon in a dry town or any other place. Neither are playing poker and the roulette wheel with imitation money to be defended in any society or place. The whole point of the criticism is not in the actual harm of participating in the innocently intended festivities, or the place they were conducted, but rather that the whole tendency in a burlesque of the nature participated in by the students of the University of Oregon is decidedly downward. Dispensing cider instead of beer at a public place, in a dry town over an improvised bar cannot make the performance elevating or worthy of dignified defense."

THE NEW COAST SECRETARY OF THE AMERICAN BOARD.

Just as The Pacific is about to go to press we have the following from the Rev. Dr. John K. Browne, Acting District Secretary of the American Board: "A brief note from Secretary Patton informs of the appointment and acceptance of the office of Secretary of the American Board for the Pacific States, by Rev. Henry Kelsey, D.D., of Marietta,

Ohio, so long a noted and successful pastor of the great institutional Fourth Church of Hartford, Connecticut. He has long been known as a Congregational leader; and, as such, a prominent member of the "Commission of Nineteen," which drew up the scheme of denominational reorganization for the Kansas City meeting of the Council. There is no need to speak of his later work both as pastor of the large college church in Marietta, or of his notable work as instructor in the college. Suffice it to say that the Board's entire constituency, and especially that of this Coast, is to be most heartily congratulated on the coming of such a trained and successful leader. I am sure we can bespeak for him the most cordial welcome and co-operation both for his own and for his work's sake, and for what we are confident his coming means for the progress of the Kingdom here at home and to the uttermost parts of the earth."

It is understood that Dr. Kelsey cannot enter on the work until August. In the meantime Dr. Browne, who has labored here so acceptably for the last year, will continue in charge.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION NOTES.

The Machinery Building seems to attract the fewest persons of any of the large buildings on the grounds.

The Food Products Building is popular. Some persons say they have actually had a good meal there as they made the rounds and sampled things. But the housewives are there in large numbers for other purposes.

Nothing in the Horticultural Building attracts more attention than the exhibit of orchids from San Mateo. They are in a room by themselves, in boxes and baskets tastefully arranged on the trunks and limbs of old trees surrounding a pool of water. They who see it immediately gather up their friends to take them to see it.

The International Silver Company, of Meriden, Connecticut, has in its exhibit a beautiful tribute to the spirit and achievements and destiny of the West. It was fashioned out of such silver as is used in the making of the articles manufactured by the company, at a cost of $3,000, and the allegorical groups etched thereon represent the transformations since the days when the pioneers pressed out across the plains and over the mountains. The Indian Council and Buffalo Hunt are memories of a bygone day. The Forty-niners are represented with their prairie schooners eagerly seeking the land of golden promise and the miners delving for its generous wealth. At either end are the two figures of Commerce typifying the Transcontinental Railroad industry and ocean shipping with the waters of the Atlantic and Pacific united through the Panama Canal. Surmounting the pedestal, upborne by life-like grizzlies, are images representing the three great sources of western leadership—Stock raising, mining and agriculture—and over all is the spirit of peaceful victory which truly belongs to the youth and energy of the conquering West.

In the New Jersey building is to be seen "The Governor's Chair." It is made out of wood contributed by the governors of the 48 states of the Union. The chair is a rustic one, and each piece is of such size as to show plainly the variety of wood. We give the varieties: California, redwood; Oregon, yew wood; Washington, Douglas Fir; Idaho, Fir Wood; Nevada, Mountain Mahogany; Utah, Black Locust from a tree planted by Brigham Young in 1849; Arizona, Palo Verde; Wyoming, Rocky Mountain Mahogany; Montana, Bull Pine; North Dakota, Box Elder; South Dakota, Cottonwood; Minnesota, Oak; Iowa, White Ash; Wisconsin, Sumac; Nebraska, Willow; Kansas, Coffee Tree; Colorado, Blue Spruce; Oklahoma, Osage Orange; New Mexico, Red Cedar; Missouri, White Oak; Tennessee, Locust; Arkansas, Black Walnut; Texas, Texas Oak; Louisiana, Red Cypress; Alabama, Dogwood; Georgia, Pine; Mississippi, Hickory; Florida, Scarlet Oak; South Carolina, Short Leaf Pine; North Carolina, North Carolina Pine; Virginia, White Oak; West Virginia, Witch Hazel; Maryland, Maple; New Jersey, White Oak; Delaware, White Cedar; Pennsylvania, Beechwood; Ohio, Buckeye; Michigan, Elm; Indiana, Hickory; Illinois, Mossy Cup Oak; New York, Tin Oak; Massachusetts, Hickory; New Hampshire, White Birch; Vermont, White Ash; Maine, Yellow Birch; Connecticut, Chestnut; Rhode Island, Sassafras.

IMMIGRATION CONGRESS IN SAN FRANCISCO.

Robert Walker.

The visit of a delegation from the Home Missions Council, consisting of Drs. Reuben L. Breed and William P. Shriver, secretaries of the Congregational and the Presbyterian Home Mission Societies, sent out to study the conditions and work of the Churches among the Immigrants on the Pacific Coast, was the occasion of the Congress which met in the Civic Auditorium on Monday and Tuesday, 1st and 2nd of March. About 150 attended the first session when reports were presented by members of the special committee, which had been appointed to make a survey of the district. Practically all the Protestant denominations were well represented by men who are prominently engaged in the work, and the spirit which prevailed throughout the whole congress was delightfully fraternal. The meetings were distinctly Conferences, in which many took part and much interesting and useful information was elicited.

It came as a surprise to many to learn that there are over 190,000 foreign-born residents, representing about thirty nationalities, in the city. These include the English-speaking peoples, English, Irish, Scotch and Canadian, who are cared for by the American churches, and therefore no survey was made of work done for them. For the very large German-speaking immigration (25,000) the Evangelical Lutheran and the United Evangelical Churches make the chief provision, but their work is supplemented by Churches and Missions under the care of the Baptists and the Methodist Episcopal bodies. The Swedes (10,000) are cared for also by the Lutherans, the Swedish Evangelical Mission Covenant and the Baptists. For the Russians (5000) the Baptists and the Presbyterians have missions. For the Finns (2000) and Swedish Finns there are churches provided by Baptists, Lutherans and the Finnish-Swedish Association. For the Norwegians (4000) and the Danes the Lutherans have a church for each nationality. For the Italians (30,000) there are two missions, one supported by the Methodist Episcopal Church and the other by the Congregationalists and Presbyterians who unite in supporting it. For the Spanish-speaking peoples (Spaniards, Mexicans, Portoricans etc) there is one mission carried on

in connection with the last named Italian mission at Green Street. The Presbyterians have a mission for the Persians (100). No church has any mission to the Hebrews (30,000) but there is a work carried by Israel's Missionary Society, an interdenominational organization.

No Christian work is done among the French (7000), Greeks (6000), Magyars (3000), Poles (2000), Servians (1500), Montenegrins (900) Syrians (300), Armenians (75), Slovaks (125), Bohemians (500) or Portuguese (600) in the city. This fact caused a good deal of surprise, and the hope was expressed that some means may be found to supply the lack. The numbers are approximate estimates and include only the foreign born.

There was a good deal of discussion about the work which is being done and that which remains to be done, but the outcome of the Congress will depend largely on the work assigned to a continuation committee charged with the further development of the subject, which could only be presented—not fully discussed,—in the various meetings.

Interesting reports were also presented of the many social efforts which are being made by the different nationalities for their own people. The largest of these are among the Hebrews. There are also some large societies among the French.

The meetings were generally acknowledged to be highly inspirational and the hope and expectation are reasonable that the work of the continuation committee will be productive of large results. When one sees how easy it is for the various denominations to meet and discuss such a subject in a really fraternal spirit, all fired with the same enthusiasm for the spreading of the Kingdom of God among the immigrant peoples who have come to make their home among us, it is hard to understand why it should be difficult for the same churches to agree on some common plan for the carrying out of their desire. Could they but agree to unite their forces and share the work among them, in the way sensible business men would certainly face the question, the difficulties, which now seem so great, would all disappear and the work would be done. It is too great a task for any one denomination to undertake alone, but with the strength which union would bring, it would be comparatively easy. No one expects to find denominations in Heaven; why then should denominational differences be allowed to prevent this great work from being undertaken and carried to a successful issue? Those who stand in the way and hinder such a cause will find it very hard to give a satisfactory reason to Him we call Master when we "appear before His judgment-seat." Or rather, are they not even now before the judgment seat, and can they satisfy their own consciences if they are refusing to come to the help of the Lord the mighty, only because they cannot have things done in their way?

God has brought these people among us that we may discharge our debt to them. Has He not given us the Gospel that we may pass it on to them? Paul was ready to go out of his way to discharge his debt "both to Greeks and to Barbarians, both to the wise and to the foolish." Our task is much easier, for the people have come here to collect the debt from us. Shall we acknowledge it and set about paying it?

The souls of emperors and cobblers are cast in the same mould. The same reason that makes us wrangle with a neighbor causes a war betwixt princes.—Montaigne.

REVIVAL MEETINGS AMONG JAPANESE IN LOS ANGELES.

There are three stages in mission work among non-Christian peoples, the long, disheartening period of seed-sowing, the time when individuals come one by one to the missionary to acknowledge their faith, and the glad season when a new church, slowly gathered, feels the enthusiasm for soul winning and joins in a great revival movement. Every mission land has witnessed this cycle of the Christian harvest, and the missions for Chinese and Japanese on the Pacific Coast have been patiently and faithfully led through the time of seed sowing and of individual conversions to a state of organized Christian activity and united revival effort which rewards the faith and gladdens the heart of the missionaries.

The meetings for Chinese in San Francisco which are reported in another article have been equalled in interest and results by a great revival among the Japanese in Los Angeles. Rev. S. Kimura, lately pastor of the Kumiai (Congregational) Church in Kyoto, a graduate of Moody Bible Institute in Chicago, and widely known as "the Moody of Japan," has held meetings for sixteen days in a large hall near the Japanese quarter of Los Angeles, with audiences up to four hundred. All the Japanese churches were united in the meetings, and the Japanese ministers were brought into close fellowship. in the new spirit of consecration to Christian service.

The Japanese are idealists, and are as willing to give up everything for the service of Christ as they have shown themselves to be for the service of their country. As a result of the meetings large numbers of young men pledged their lives to the preaching of the gospel. One hundred and eighty-one are reported as converted in the meetings, twenty-nine will join our Bethlehem Japanese Mission. Mr. Furuya, pastor of First Church Japanese Branch, writes: "Three to four hundred people hear the gospel preached every day. It is a wonderful movement." Mrs. Williams writes: "We had two big meetings for the women and many came forward. Sunday we had four great meetings and a Sunday School rally at our mission in the afternoon. Sunday night it was a most wonderful meeting, about four hundred present, and oh, the intense spirit one could feel. Seventeen went forward."

The cost of these meetings was provided entirely by the Japanese themselves, a fund of $300 being provided for the rent of the hall and an offering to the evangelist. The Christian energy and initiative of the Japanese churches in Los Angeles is the best assurance that the Christian message has taken root and is already bearing abundant fruit. With such Christian leaders as are now being produced among the Japanese and the Chinese and the people of India, we can be quite safe in saying as John R. Mott did about the Koreans, that these new Christians would themselves be able to reconquer the world for Christ, if it were conceivable that all the present Christian countries should relapse into heathenism.

Mr. Kimura has held meetings among the Japanese at Fresno and Sacramento during the past week and was at San Francisco for the first days of this week, holding union services in the old Plymouth Church on Post Street. He has been ably assisted in some of his meetings by another Congregational minister, Rev. T. Hori, pastor of the Japanese church in Honolulu. Mr. Hori has also held many meetings in other places not reached by Mr. Kumura, so

that through the labors of both of them our Japanese churches on the Coast have been very greatly strengthened.

GEO. W. HINMAN.

INTEREST IN THE DOCTRINE OF THE SECOND ADVENT.

The Boston Transcript finds that people everywhere are delving into books of prophecy.

"Volumes written a hundred years ago, some of them, and occupying dusty shelves for decades, are in demand at the libraries. People are talking it. The argument is heard in all directions that the world has reached the end of one important age. Some who have scouted the talk of a Second Advent and the end of the world are now considering it seriously. A Sunday School class in Indianapolis refused to hear anything but religious prophecy for several Sundays. A company of Cincinnati ministers recently took up its study. In Boston, Detroit and St. Louis companies of women have put over other subjects to talk of this one."

A Chicago news dispatch states:

"One finds many persons here who firmly believe the world is nearing its end. Such persons are by no means cranks. Many are careful students of history as well as of the Bible, and some of them have figured the prophecies of Daniel down to a point where they feel sure, not only of the approach of the grand collapse, but of the identity of the principal characters who are to be conspicuous in the last days.

"One meets persons holding such views on the trains, in the banks—everywhere; and if one considers them sensible in all other things, he hardly can regard them as lunatics in this. The religious faith of many persons calls for a grand breakdown of the world, and the number looking for the catastrophe in the near future probably is greater today than ever before."

THAT WHICH WINS.

The Universalist Leader had last week the following timely expression of thought:

"The time now is for a frank and fearless aggressive campaign for the Christian Church by the Christian Church. According to the repeated verdicts of history, the conditions are favorable. And it would seem from the interest and enthusiasm awakened by the Billy Sunday type of revival that the people are so ready for something genuinely religious that, if they cannot get what they want, they will take what they can get. What we are witnessing in Philadelphia is a symptom of a hunger that is real and almost ravenous. Now is the time for anyone, or any church, having something good, to offer it to those who want it so much that they are taking thankfully as a substitute something which, if not bad, is worse than the good they ought to get. Whosoever comes before the world with a confident affirmation, whether it be of razors or religion, who is not afraid to affirm that he has not only a good thing, but the best thing in sight, will command attention and get a following. The whole question is, Do we know something, and is it something we know with all our heart, as well as a conclusion of our brain? Then tell it without a fear. Have we a bit of the bread of life, be it but a crust, then let us hold it out to those who have been starving on doubts and uncertainties. If you have something good, and know it to be good, then don't be afraid to give it away."

PILATE'S POLICY.

Rev. Jonathan Edwards.

In the Roman governor's question, what shall I do then with Jesus which is called Christ? We have an illustration of a person in a critical moment allowing himself to be governed by policy rather than principle. He acknowledged that he could find no fault with Christ, and called him a just man. His reason and conscience evidently prompted him to protect the Master. He could have released him by the exercise of his gubernatorial power. But he yielded to the wishes of the people in order to please the leaders of the Jews. He dreaded losing his lucrative office. It is probable that some complaints against him had reached Rome already. From his standpoint the situation necessitated propping himself up in his office, by using every possible means to retain the favor of the people. His all absorbing thought was his own personal interest. He allowed worldly interest to predominate over a sense of duty.

The desire to please men in order to promote personal interest, has made many Pilates. Many today violate their deepest convictions and sacrifice principle on the altar of selfishness. Pilate's pride made him politic. He had lived in high style and fared sumptuously. Losing his high office suggested to him a terrible calamity. He thought himself justified in treating cruelly the innocent, in doing that which he knew to be wrong, rather than to do that which might lead to his own humiliation. He consented under pressure from without to do that which his conscience condemned. There are many today manifesting the same cowardice which paralyzed the soul of Pilate. Many who commit awful sins are drawn into it reluctantly and imagine they cannot help it. No wonder that Pilate, considering his light and the atmosphere in which he lived, considered his own security and pleasure the great end of life. The prevalent belief of his class was "Live, and be merry, for tomorrow thou shalt die." But it surprising that today, while the light of the gospel is shining brightly around them, that many do precisely as Pilate did. They are limited in their thoughts to the present life and personal interest, and are willing to sacrifice all for the pleasure of today.

Lack of moral courage made Pilate politic. He was a superficial man and defective in moral convictions. Though not absolutely unconscionable he lacked the moral courage necessary to obey the promptings of his best nature. He had gratified his lowest instincts so long that he was not sensitive to the call of the Spirit. To him it was good policy to compromise with sin to get out of an embarrassing situation. The expedient was more important than the right. It is always so with the man of policy, and that makes him dangerous. The man of principle does not ask "What is best for me, now?" but what is right. He has a deep conviction.

"That right is right, since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

Moral courage is ever needed in the world. We do not find enough of that Christian heroism manifested, which wisely measures and heroically grapples and surmounts all obstacles, and says: "I will do the right or die in the attempt." There is need of more of that courage that moves man, and undaunted and emboldened, he resolves to some grand purpose, and labors earnestly despite all opposition to accomplish it. It is not obstinacy, rashness, fanaticism

nor selfwill, but loyalty to God and the right. It is a moral courage which compells a person to do his duty, and thus enables him to triumph over foes far more formidable than ever were marshalled by any Cyrus, Alexander, Caesar or Napolean. It is the courage that sustains every good man amidst the temptations, allurements, and oppositions which beset and threaten him in this life. It is not a noisy, blustering and boastful courage, pushing forward where there is no danger, but shrinking when the enemy is near, but a calm and modest one, when all is well, but in the fearful hour shows itself genuine and reliable. It is nothing less than intelligent, resolute, enthusiastic and progressive piety, and enables its possessor to say:

"Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God and do the right.

Some will love thee, some will hate thee,
Some will flatter, some will slight,
Cease from man and look above thee,
Trust in God and do the right."

THE EXTERMINATION OF THE CANAANITES.

A Letter from a Veteran Missionary Lately Returned from China.

Dear Mr. Ferrier:

Sometimes when I read attacks on the rightfulness of the extermination of the Canaanites, I am pained at what seems to me ignorance in handling of the matter.

And first of all, what does the Hextateuch say about it?

First, Ex. 23.32,33: Thou shalt not covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee to sin against me. Ex. 34:12: Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. (13) But ye shall break down their altars, etc., etc. Again, Lev. 18, after forbidding all sorts of vileness, continues in vs. 24 and on: Defile not yourselves in any of these things: for in all these things the nations are defiled which I cast out before you; (25) and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. (28) That the land vomit not out you also, when ye defile it, as it vomited out the nation that was before you.

So again, Deut. 9:5: Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations Jehovah thy God doth drive them out from before thee. Again, Deut. 12:29: When Jehovah thy God shall cut off the nations before thee, whither thou goest in to dispossess them, and thou dispossessest them, and dwellest in their land, take heed to thyself that thou be not ensnared to follow them, after that they are destroyed before thee. (31) For every abomination to Jehovah which He hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.

Does it seem inconceivable that any people could become so utterly corrupt as to bring on themselves such a fate as this?

My brother, Levi C. Walker, years ago told me in regard to the Indians on a certain reservation where he had been a teacher for several years, that there were only three adult Indians on that reservation whose blood was not tainted by a nameless disease. True, drunkenness had had a baleful share in producing the moral and social degradation from which had resulted such a state of things. Yet whole tribes have been exterminated not by slaughter, but by drink and vice. And in this process there was the destruction of more white men than Indians.

One of our most upright and truthful Chinese preachers once told me that there was not one virtuous woman in Shaowu. This was an exaggeration, but only the exaggeration of a terrible state of immorality.

Another very earnest devoted worker told me that the whole Chinese race was tainted. His wife bore children; but they all died in infancy till someone gave the simple-hearted foreign physician a hint. Then he treated husband and wife to save them from the effects of the sins of the husband's youth; and then the wife bore a healthy child that lived. It is not literally true that the blood of the whole Chinese race is tainted; else they would dwindle away like the Sandwich Islanders. But it is a risky thing for a white woman to marry a Chinese husband. The white race is more susceptible than the Chinese; and a taint that is latent in a Chinese husband may break out in his Eurasian children.

Those Canaanite races had become so immoral and so tainted and their customs were so enticing that the only safe thing to do was to exterminate them. There was no remedy to heal the disease, no gospel to transfer the morals. The Israelites did not eradicate them, and so were contaminated by them. Though they became as the sands of the sea, they sinned and suffered till but a remnant escaped extermination at the hands of Sennacherib, who tauntingly offered Hezekiah 2000 horses if he could find riders for them.

The Children of Israel were thoroughly warned that if they copied the religion and vices of the Canaanites, they would in turn suffer the same fate. And they did; only there was always a penitent remnant. They lacked the moral stamina, and still more they had the same depraved inclinations, so that the sparing of the Canaanites was the ruin of the Israelites, except as God's mercy made the divine judgments purifying instead of wholly destructive. And in the O. T. history we get the true view of war as a purge under divine providence.

In harsher times a school teacher would sometimes give to two quarrelsome boys each a switch, and have them larrup each other to a finish. So now the nations of Europe are punishing each other. Yet Germany vanquished will still be better off than France victorious. With her better morals Germany can recuperate, and will; but unless France reforms, the losses of life which she suffers will be permanent. Like Spain, she must step down and begin over again.

I have often wondered at the infatuation of the French, that year after year with Germany steadily gaining on them in numbers, they would still persist in their race suicide.

I had not thought of offering this for publication. The Pacific is more ably edited now than it ever was before. The lessons taught by the Old Testament are too valuable and too sorely needed just now; and among them all none, in my judgment, are more needed just now than that set forth in the fate of the Canaanites and the near fate of the Israelites. I would invite the Editor of the Pacific to a more careful study of the historical books of the Old Testament on these two points.

Very sincerely yours,

J. E. WALKER.

Battle Creek Sanitarium, Battle Creek, Mich.,
March 2, 1915.

P. S. I once read an account of how a live frog was boiled to death without kicking. The scientist placed it in a deep bowl of water; and the frog dove to the bottom and remained there stationary waiting till the scientist had withdrawn. The latter very slowly heated the water to a boiling point; and the frog did not once move, because the increase of the heat was so gradual that there was no difference between the external and internal temperature, and hence no sense of hotness to rouse the frog to action.

Ysterday the attendant had me sit down in a tub of water that was a little too warm for comfort, and then gradually raised the temperature without discomfort to me.

This illustrates how social customs can degenerate without any warning shock strong enough to arrest the decline. Fashions grow more extravagant, more bold and unblushing; restraints that hold back from questionable situations and guard the young against dangerous temptations, are gradually relaxed and cast off. Divorces and murders gradually increase in frequency. But society gets used to it and tolerates it all. But at last God sends calamities that either cure or ruin. J. E. W.

HOW THE WAR AFFECTS A. M. A. SCHOOLS IN THE SOUTHERN STATES.

There is a very serious situation in the missionary schools for the Negroes of our Southern States. A very considerable part of the cost of maintenance of these schools comes from tuition and board paid by the pupils. But their source of money for education is the cotton crop. Many of the smaller schools close during the season of cotton picking, that the children may earn money to continue in school. We have heard a great deal about the low price of cotton, but few have realized what a hardship it is to the Negro farmer, scrimping and saving to buy his land and give his children a chance in the missionary school. Receipts for tuition in A. M. A. schools have fallen off twelve percent, and receipts for board twenty-one percent, since the opening of this school year.

This means that $20,000 extra is needed to keep the schools going and to maintain the numbers who have been in attendance. The schools are run on such a small annual appropriation, generally with no endowment funds, that when the attendance dwindles and the receipts from pupils fall off, the school must close. Just now special gifts for student aid will be doubly helpful. They will provide schooling for deserving colored children who cannot pay the small tuition because cotton is so low or unsaleable, and also they will enable the schools to continue offering Christian instruction and a Christian home to many others who can pay. Fifty dollars will care for one pupil during the year. If you can tide for one student this period of special hardship, next year he may be able to provide for himself, and not only that, he may develop into one of those leaders of his race who have come in such numbers from the schools of the American Missionary Association. Send your pledges for student aid to A. M. A. office, 21 Brenham Place, San Francisco, designating the school to which you would like the gift assigned. A special student will be selected and the name reported to you. GEO. W. HINMAN.

YUAN SHI KAI.

As Described by a Veteran Missionary in China.

(A personal letter from this veteran contains this tribute to the president of The Republic of China which seems to me too wise and too just to be seen by no other eyes than mine. I give it to the readers of the Pacific—W. C. P.)

"Yuan Shi-kai has impressed me as being a master hand to perceive and do the "next thing," a man peculiarly fitted to meet and handle unforseen crises. He said plainly at the time of the Revolution that China was not fitted yet for a Republican Government. He struck the Republican army a blow which made him master of the situation. He secured the peaceable abduction of the Manchu Emperor. He gave the Parliament of inexperienced youth a fair chance to show what they would amount to; and then he sent them home. He now has the favor of all classes in North China except the student class. These want to reform every thing off hand; but they say that under Yuan Shi Kai they can not attain positions of importance till they are forty to fifty years old. But Yuan Shi-kai is said to be surrounding himself with the pick of the young men who have studied abroad. What China needs now is a well trained army large enough to dampen the ardor of the Japanese Jingos. These would be glad enough to have Sun Yat Sen head a rebellion of the South against the North, and give Japan the chance to crowd in between and annex Central China. The young Emperor of Japan seems much in the situation of young Rehoboam; he seems to be pursuing a course between the two sets of advisers. God rules. He causes the wrath of man to praise Him; and the remainder of wrath he restrains. It is said that Locke's Philosophy produced the French Revolution. The higher critics and rationalism have produced the present war.

A few years ago I read an article in a Shanghai Daily paper, (English) in which was pointed the good fortune which had attended China in the past. How time and again disturbances in Europe had occurred opportunely to save China from a critical situation in her foreign relations, and how rivalry among foreign nations had been a protection to China when about to be overwhelmed.

Both religiously and politically China needs our most importunate prayers. They have availed in the past, they are availing now; and they will continue to do so."

ONE MAN ALONE.

G. W. Tuttle.

No plans of evil men can harm my soul;
Whate'er they plan!
One man alone has power to wreck my life;
None others can!

One man alone can blot life's pages fair,
With sin's foul stain;
Can bring o'er face and life of mine
The blush of shame.

One man! On him alone falls all the blame—
The sin and shame;
If Heaven be lost and God forgotten be—
He bears my name!

Pasadena, Cal.

THE WISE MEN AT THE GOLDEN GATE.

An Interpretation of the Panama-Pacific International Exposition by the Rev. R. W. Rogers of Oroville.

(Written before the opening)

The wise men from every land, believing
That unseen good is often
With great events allied unawares,
Must be asked to unfold the meaning
Significant to the uniting of the Earth's greatest seas.

* * * * *

For after aeons of isthmian neighborliness
And ages of barrier'd friendship,
Herculean genius has removed the mountain
And stubborn nature has yielded to the union of the Pacific
With the impetuous Atlantic,
To be commemorated with an apocalypse of light and color,
By the races assembled at the Golden Gate,
Within the natural sanctuary of our Bay,
Cathedralled by the mountains and the arching blue sky
built o'er Immensity.

* * * * *

The petty Shylocks have not been invited
To be there with unfilled bags for gold,
Nor the sordid traffickers in human flesh,
To daily swarm a city's pits of hell
And by a lewd commerce augment their filthy gains.
Sad wretches! They that holy hour would misfit and defame.
For their hands, the jewels could finger
And the pageantry their eyes could observe
But their souls could never divine the sublime thought
Of the amazing bridal of two seas.

* * * * *

So give way, blind temporizers!
For the seers and prophets have seen our star and have arrived
Rightly to interpret the emotions struggling for utterance in that climacteric hour.
In these ominous words, silencing all speech:
"The Human mind is Leaving the Log Cabin and Statehouse
To Enter 'the Parliament of Man,' The Federation of the World."

* * * * *

So the true from every land, vast armies of welcome guests, they come!—
The sons of kings and nobles and the late-increasing hosts of freemen, so innumerable,
To see the passing of provincial national life.

* * * * *

And our imagination now hears the mighty tread of pilgrims,
And sees this Western paradise bestirred in final preparation for its festive attire—
Our Rocky's wide slope, within its hidden laboratories,
By some chemical's new magic hastening to make more enchanting its coast-wide tribute of flowers;
If possible more stately its redwoods, more mighty its hills;
And our stars in the heavens are brightening their lights,
To welcome the long caravans from the nations,
The ships from all the seas,—
To a ceremony epochal, from dawn into days worthily prolonged.

* * * * *

And the silvery queen of night will tarry in veiled appreciation
Until the powerful King of Day comes resplendent from the east in its new vernal splendour;
While the globe, electrified and cabled into hearing,
With its armies momentarily halting
In embarrassed meditation, will quiver
With attention at the dawn of that momentous day,
When it is authoritatively announced:
That the tumultuous Atlantean stalwart, the first born of the East
And the interminable Austral ocean, gentle empress of the West,
Have been joined in the tidal grasp of a spheric wedlock,
Uniting two hemisphere estates,
Sure to be conducive to international progress
Prophetic of a planetary brotherhood
And bravely resolute for world peace.

* * * * *

Yes, in spite of war and carnage,
The invincible human spirit will then escape the thralldom of a temporary despair;
For in this land of hope and courage, which is a prophecy of the world to be,
Where the strong sons of freedom's pioneers still breathe a bracing air,
And drink a freeman's water fresh from every hill—and not human blood with warring kings—
Here, the vision so transforming,
The vision of our fathers, will become the vision of all the sons of men!

* * * * *

Here, where reason and not hate is peculiarly creative,
Where the intelligence of peace is so successful—and not the blind force of retrogressive men—
Here, the new spirit of World Democracy, still youthful like David, must be strengthened to slay the European Goliath;
To defy Mar's staggering bluff and check the antiquated ambition of war.
For not only will the vision of our fathers become the vision of all the sons of men,
But the resolution of their heroes is also to become the purpose of the race!

So, the wise men, they too have come!
Not to finger, nor to trifle;
Undismayed by war or ignorance,
Loyal advocates of unfailing providence,
Cabined not by years nor decades—
They look out upon the ages and can trace historic movements;
And for them a thousand years is no longer than a day.

* * * * *

They look northward toward Ambition;
They look eastward toward a Manger;
They look westward toward a Holy City;
They look southward toward an Isthmus;
They look inward and declare, "Man was born to grow, not stop!"
They look throng-ward, to interpret the strange spell overcasting seers and doubters, and exclaim:
"The international mind subconscious is struggling successfully here to become conscious.
Yea, take the scales from your eyes and you will see
That the mind of man is becoming broader
And that your brotherhood from a race is to be freed
As the pilgrims from the nations become the pioneers of the sphere—
As they catch the prophet's vision,
The Son of Man's distant vision of an essentially united earth,
When they begin to think the world-thoughts,
Irresistibly inspired by the spheric union of Jehovah's two vast seas."

* * * * *

For the universal Father, the God of the united seas,
He is still the Lord of all might,
And His strength is in genius, in love and in truth.

To see the world in a grain of sand,
And a heaven in a wild flower:
Hold infinity in the palm of your hand,
And eternity in an hour.

—Wm. Blake.

TRUE NOBILITY IS SELFLESS.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone—like the bloom from a soiled flower.—Froude.

SUBJECTS FOR A WEEK OF PRAYER.

The Federal Council of Churches has, in response to many requests, prepared the following for the observance of Holy week—an observance increasing among the churches:

Sunday—Unity in Christ.

That the spirit of Christian unity may be quickened and deepened in all churches; that all disciples may be drawn closer to Christ and thus to each other, finding in Him the one center of faith, life, and service.—John 17:20-23.

Monday—Christ's Evangel.

That the spirit of Him who said, "I am come to seek and to save that which was lost," may inspire His followers with holy zeal for the salvation of men. That the churches may engage in special efforts to this end, and seek to reach the unsaved in the community through direct personal effort, in addition to the regular preaching of the word. That a tide of evangelism may sweep over the land, quickening the churches and bringing multitudes to a saving knowledge of Jesus Christ.—Matthew 9:35-38.

Tuesday—Christ and the Nations.

That our country may continue in peace with all the world, and may maintain such a spirit of justice, sympathy and helpfulness as shall enable it, when the proper time comes, to serve the nations in the interests of universal and abiding peace. That all churches in this period of stress may so illustrate the Christian principles and character that their influence may be felt by all the people. That the Divine blessing may rest upon all undertakings to relieve distress, suffering and hunger resulting from war, or from home conditions of unemployment and want. That the waring nations may be guided to the securing of a righteous world peace, and that the hearts of the stricken peoples may be prepared for a new era of human brotherhood based on the principles taught and exemplified by our Lord.—Matthew 22:37-40.

Wednesday—Christ and World Missions.

That Christ's Great Commission may be more fully carried out. That the Divine blessing may rest upon all missionary agencies at home and abroad—evangelistic, educational, medical and industrial. That our Christian people may realize the need of increased devotion and giving in order that we may not only sustain our own regular work, but also to strengthen missions suddenly deprived of their home support through the exigencies of war. That the churches may awake to the urgent duty of evangelizing those who come from other lands, and of surrounding them with the brotherliness and sympathy which our Lord ever showed to those in need.—Matthew 28:19-20.

Thursday—Christ and the Home, Education, and the Sabbath.

That the homelife of our nation may be preserved from the perils which threaten to engulf it. That the scandal of divorce may be checked. That the sacredness of marriage and the family ties may be realized anew. That the family altar may be reestablished in Christian homes and the religious education of children in the home be recognized as an imperative obligation of parenthood. That the proper observance of the Lord's Day may be taught and practiced by all Christians. That the Christian spirit may permeate all our schools, and the Divine blessing rest upon all Christian efforts and agencies in our institutions of learning.

Friday—Christ on the Cross.

That Christians may better understand the profound significance of the Cross, and the spirit of Him who died thereon, "the propitiation for our sins; and not for ours only, but also for the sins of the whole world." That the same spirit of self-sacrificing Love may dwell in His disciples, leading them to more consecrated and truly sacrificial living. That all peoples may find in Christ the way of saving health and everlasting life.—Matthew 27:46 Luke 23:34, 46.

Saturday—Christ and Social Service.

That temperance may be recognized as essential to all social improvement, until our nation is freed from the blighting evil of the liquor traffic. That the Christian churches may come to deeper realization of present social conditions which demand the united action of all good citizens for their transformation, and the true relation of our churches to all social causes. That a just and humane and truly Christian social order may replace the present order through peaceful processes directed by the co-operative forces of all lovers of righteousness and men of good will.—Matthew 23:8-12. Matthew 7:12, 22, 23.

APPLIED SCIENCE AND ACOUSTICS.

We heard a minister say recently that as of old so now it was impossible to tell what the accoustic properties of a building would be before it was finished and tested with human ears.

The New York Times declares that this is not necessary. Its declaration is based on an article in the January number of Franklin Institute Journal. We quote:

"Acoustic experts can now tell by an inspection of the plans of an auditorium whether or not it will be possible to hear well in it, and if not, just what should be done to improve it, according to Dr. Wallace C. Sabine, Dean of the Graduate School of Applied Science of Harvard University, who writes in the January number of The Journal of the Franklin Institute on "Architectural Acoustics."

No longer, according to Dr. Sabine, is it necessary to wait until the auditorium is finished and then try to find out whether it is good or ill. "While the factors of the acoustic problem," he writes, "in an auditorium at all complicated are themselves complicated, nevertheless they are capable of an exact solution—or at least of a solution as accurate as are the architect's plans in actual construction."

This conclusion is given as the result of experiments extending over ten years and begun in some of the buildings at Harvard. The attempt to give exact values to the three factors—reverberation, interference, and resonance—was long and difficult. On one occasion a lecture audience was asked to remain and serve in an experiment in reverberation, but on account of the hot night the windows had to be left open, and they could not get exact reverberation from the walls. Then the audience became restive with the long ritual of experiment and refused to remain.

Again, in the attempt to find out the value of wood sheeting of an interior in the absorption of sound, the experimenters had to work in a room next to an all-night lunch in Boston and confine their experiments to the period between 2 and 4 in the morning. The lunch had to be bought out for two nights to increase the privacy of the work, and even so, says Dr. Sabine, "the interest of those passing during the night and the necessity of repeated explanations to the police greatly interfered with the work."

But in spite of all these difficulties the investigation was carried to a successful conclusion. The question of the reverberation of sounds was first studied. The principal

point there is the absorption of the sound—its transformation into another form of energy. It was found that a sound in a certain lecture room at Harvard normally was not absorbed when the room was empty until after 5.62 seconds, during which time, of course, other sounds would have been uttered by the lecturer, and great confusion to the hearers would have resulted. Cushions were then brought in, and when every one of the 436 seats was covered with them the sound persisted only 2.03 seconds. Further experiments in absorption showed that the audience itself, and heavy hangings three or four inches from the wall, were the best obsorbers of sound. Something could also be done with heavy rugs and upholstered settees; and it was found that wood sheathing was a better absorber than plaster, glass, or brick.

While materials are the principal feature in reverberation, faults in which can consequently be corrected with comparative ease in an auditorium already built, the shape of the room is the largest factor in interference—the conflict in sound waves reflected from projecting surfaces, which sometimes continue a sound unduly, sometimes make an echo, and sometimes either directly conflict or directly augment each other so as to double or annihilate a sound.

Hence the so-called "loud regions" or "deaf regions" in an auditorium. When the sound elements are discrete, rather than continuous, there results an echo or echoes. These features were studied with an adaptation of the "Schlieren-Methode" device for photographing air disturbances, illustrated in this case by actual photographs of sound waves passing through a model of the New Theatre auditorium. Computation from these experiments have made possible the reasonably exact calculation of the second and third factors of architectural acoustics with the result indicated by Dr. Sabine."

NEW BOOK NOTES.

The Bible and Life. By Bishop Edwin Holt Hughes. The first series of the Mendenhall Lectures at DePauw University were delivered by Bishop Hughes. They were eight in number with topics as follows: The Bible and Life, The Bible and Man, The Bible and Home, The Bible and Education, The Bible and Work, The Bible and Wealth, The Bible and Sorrow, The Bible and Practice. These lectures constitute the volume entitled "The Bible and Life." The book will be found to be full of helpful and stimulating thoughts. **(The Methodist Book Concern, New York, $1.00 net.)**

"Our Martyr President Abraham Lincoln." The Lincoln Memorial addresses which were given in 1865 have been issued anew, and will be found of value in the year 1915, when the fiftieth anniversary of Lincoln's death will be commemorated. Among the addresses are those by Henry Ward Beecher, Bishop Simpson, R. S. Storrs, Theodore Cuyler, Henry B. Smith, Stephen H. Tyng and Hon. George Bancroft. The book may be had at the Methodist Book Concern, New York; or at 5 City Hall Ave., San Francisco; $1.00 net.

THE THOUGHTS WE HARBOR.

It is habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do with shaping our lives as the thoughts we harbor.—J. W. Teal.

Among the Churches.

CALIFORNIA.

San Francisco, Italian.—Three persons united with the church last Sunday.

Berkeley, North.—Seven persons united with the church at the last communion, one on confession.

Long Beach.—The Congregational Church of Long Beach received 13 new members at the March communion, seven on confession of faith.

Redondo Beach.—Eighteen new members were received into membership at the March communion. The Sunday school and young people's society have made a great gain of late. Seven young men and seven young ladies of high school age were among the new members received.

Oroville.—The Oroville Congregational Church at a recent meeting of its members took up the matter of purchasing a parsonage property next to the church building. The meeting was very hopeful and the outlook very promising for carrying out a plan which will provide the church with a pastor's home.

Riverside, First.—The congregation is looking forward to Easter week, when Dr. R. R. Meredith of Pasadena will give a series of addresses on the events of each day of Holy Week. The Men's Brotherhood and Woman's Union are looking forward prayerfully and earnestly to hear this great, noble man speak out of his rich spiritual experience of many years. On Sunday last Judge Neeley, an eminent jurist of Chicago, spoke at the vesper services on "Men and Religion." This being one of the preparatory talks to our Easter services, a goodly number heard this gifted man.

Campbell.—The ladies of the church have inaugurated a series of birthday parties for the social life of the church. All whose birthdays are in March were the guests at a most delightful "At Home" in the church parlors last week. These in turn will be the hosts for all "April Flowers" next month. The plan promises to be a most pleasant arrangement. Miss H. Brewer, formerly treasurer of the Woman's Board of the Pacific, just returned from a trip around the world studying missions, charmed and delighted a large audience last Sunday evening telling of her trip and impressions received.

Redlands.—A boys' choir has been organized. Thirty boys from this choir have been organized into a Choir Club which is chaperoned by the pastor, and which is already making its plans for a summer camp. Recently the coach and manager of the University of Redlands baseball team were guests of this choir club and told the boys how to play the national game. Nineteen were received into the church at the March communion. The birthday of the Smiley brothers, patrons of Redlands and builders of the famous Smiley Heights, was celebrated by a special sermon by Rev. Herbert A. Jump on the Sunday preceding the birthday, March 17th. A special feature of each morning service is the processional of the large church kindergarten, numbering usually ten per cent of the adult congregation, which marches into the church, has an anthem in its honor, hears

a five-minute sermon, on the appropriate days, sees candidates join the church, and then is dismissed to its kindergarten session in another room.

NOTES AND PERSONALS.

Albert G. Bryant, who was pastor of the Congregational Church at Porterville a few years ago, passed into the other life at Fall River, Massachusetts, on the 24th of February.

At the meeting of the Congregational Ministers of San Francisco and vicinity next Monday an original story will be read by the Rev. Mr. Cooper, pastor of the Richmond Congregational Church of San Francisco.

Every fourth pew in the First Congregational Church of San Francisco has been set aside from rental and assigned for visitors. A pew has been designated for the guests of each of the three great hotels of San Francisco.

Arrangements have been mtade for the holding of the annual meeting of the Northern California Congregational Conference this year in August instead of in October. The meeting will be for one day, the 26th of August, the day preceding the meeting of the Religious Education Convention, the sessions of which Congregationalists will be invited to attend in lieu of their own usual conference of three or four days.

POMONA.

At the midweek meeting of Pilgrim Church, March 10, Mr. Edwin C. Ells, of Tacoma, Washington, who is spending the winter and spring at Pomona, gave an exceedingly interesting address on "Early Christian Work in Washington as done by Pioneers who founded the Christian Civilization in the Northwest." Mr. Eells, who is a son of Rev. Cushing Eells, the well-known pioneer missionary who was a co-worker with Rev. Marcus Whitman, has the distinction of being the oldest "native son" of the State of Washington. His story is full of pioneer 'thrills," and holds an important place in missionary annals and in the early history of his native state.

Pilgrim Church received fourteen new members at the March communion, six on confession of faith and eight by letter. Of those uniting on confession three are Spanish-speaking people who have been drawn to this step through the ministrations of Rev. Henry M. Bissell, formerly a missionary in Mexico, now in charge of the Spanish Mission connected with Pilgrim church. Mr. Bissell was present, giving the right hand of fellowship to the new Spanish members—speaking to them in their own language—and assisting further in the communion service. Others, uniting by letter, were Rev. and Mrs. A. B. Case and two daughters. Mr. and Mrs. Case are well-known missionaries who have worked many years in Mexico, now in this country because of the unsettled conditions on their mission field. At the evening service that same day Mr. Case spoke on "Missionary Life in Mexico in Time of Peace."

Dr. John Howland and his wife, Mrs. Sara B. Howland, the well-known missionaries of the American Board who have for years worked in Mexico, recently journeyed from Guadalajora to Chihuahua, Mexico, via San Francisco and Pomona. They had closed their work at Guadalajora, preparatory to the transfer of that station to another Board, in accordance with the recommendation of the interdenominational conference concerning the Mexican field that was held in Cincinnati last July, and were about to start for Chihuahua, and later to go to Hermosillo, where they are hereafter to be located, when a sudden revolution made it impossible for them to carry out their plans. Their only way out was by rail to Manzanillo, where they were marooned a month waiting for a steamer. At length they were brought to San Francisco, the first landing-place available for them, and from there they came to Los Angeles and Pomona. Here they spent a day or two with Dr. James D. Eaton of Los Angeles, and Revs. A. B. Case and H. M. Bissell and their wives of Pomona, former co-workers with the Howlands in Mexico, leaving Pomona on Thursday, March 11, for Chihuahua.

EVANGELISM AMONG THE CHINESE.

A fourth series of Union Revival Meetings was held in connection with our eight Chinese missions in San Francisco, during the first week of this month, the week being stretched to include two Sundays. Two meetings were held in each mission, those in the evenings at the four larger mission houses, and those in the afternoons at the four smaller ones.

We began to hold these "March meetings" immediately after the "Gypsy Smith" meetings ended;—began, I may say, not knowing but trusting. And our trust was rewarded. The interest grew and was greatest when the meetings closed. Results showed that thus to close was wise, for when we reached March again, the call for a second series was unanimous, and the interest at its beginning seemed to equal that at the close of the preceding one. And so the third was still better; better managed, because managed mainly by the Chinese brethren themselves. And this fourth was better still and with larger apparent results. The attendance at the evening services was between 300 and 400. The preaching, except in two cases, was by the Chinese themselves. The number of cards signed, expressing a promise to study the Bible and to follow Jesus, was 212.

There could scarcely be anything in Christian fellowship more beautiful or more precious than "the unity of the spirit in the bond of peace" which has been manifest between these eight missions at all these meetings.

The Home.

THE HOME LIFE.

Nothing in one's human relationship concerns one more than the spirit of the home life. Nothing else is so likely to determine one's ruling ideals and one's whole spiritual atmosphere, whether as child or man or woman.

The ideals of a son or daughter repeatedly reflect those of the father and mother. And again and again I have seen the difference in the ambitions of two men traced to the difference in the spirit of their wives—a spirit persistent, pervasive, unconsciously insinuating in its unremitting pressure. All a man's hope and courage are affected by it.

The wife is perhaps even more likely to reflect the aims and standards of her husband, and to find the whloe tone of her own life after a little unconsciously responding to the note of the man whose life she so intimately shares.

Both husbands and wives should find, therefore, in marriage a sacred trust, a challenge to each to make his own life such as may help the other to his best.

I doubt if one ever escapes in any later love the deadly, degrading, defiling touch of impurity. The later love, even when genuine and true, can not give quite its source. Two men of my acquaintance are carrying a lifelong burden because they lacked self-control at this vital point.

As the father of Harper Scott, the artist, said to him before going to Paris: "There'll be a time in your life when, if you haven't been decent, you will wish to Heaven you had. That'll be the day you marry some nice girl.

"Some people say that man's an animal like other animals, and ought to enjoy the same privileges. But it's not so. I doubt if man ever was just an animal. But even if he ever was, it was a long tim eago. And since that time we've had Christ and Abe Lincoln to prove that man's meant to be decent.

If the American home can be made in general what it ought to be, no greater service could be rendered to the national life, or to the whole circle of ideal interests. Every one of us has here a primary obligation.

Let both the man and the woman first remember, then, that there can be no personal relations worth talking about in which there is not found a basic trust in both the character and the love of each other. There is no mystery in the failure of marriage where this is not found. The condition is a severe one, but essential. It does not ask for perfection of attainment, but it does ask for an honest love of an honest personality—for some real integrity of life. Where no pains are taken to insure this, shipwreck is invited.

Moreover, it is not wise, in planning for a lifelong relation—and no marriage is decently tolerable where this is not honestly intended—to leave out of account the consideration whether the other is likely to have for you a permanently interesting personality.

To be able to face with equanimity the same man, the same woman, across the breakfast-table through the years, may well give us pause; and it calls for some permanence of interest quite beyond a mere surface attraction. There is needed in both the man and the woman some depth and breadth of life, some real strength of character, some largeness of personality and spirit—something that will outlast mere sexual feeling.

There was an element of good sense in the test proposed by the young woman to the young man who wished to marry her, that they should see whether they could enjoy each other's company through long evenings when seated across the room from each other. Are there at least sources of some sort of permanent interest for you in that other person whom you are thinking of marrying? That is no unimportant question if you seek a marriage worth the while.

For oneself, it is well to remember that the only assurance that one will stay interesting is that he is growing; and that growth may take place in many ways and through very varied circumstances. In many a home there is no continuing joy in the relation of husband and wife because they have ceased to care to be attractvie and interesting to each other, and have both practically stopped growing. Both are content to shamble along through life; and nobody shambles into fine personal relations. Thus, even in the matter of being interesting, a real moral element is involved.

But marriage most of all implies and requires a really unselfish love. The high rewards of such a love simply can not come to the selfish. Nowhere more than in marriage is it true that he that loveth his life shall lose it. One must enter into marriage, therefore, not simply to get as much as possible for oneself, but with the settled determination to serve, to give, to love truly and unselfishly, to help the other to his absolute best, that together they may become "joint heirs of the grace of life."

Let one then be on his guard, both for himself and the other, remembering that "hands that love us often are the hands that softly close our eyes and draw us earthward"; and let him, then, highly resolve that his love shall not be of that kind.

Men and women may not forget in marriage the law of human nature that that which is not expressed dies. And any love that is to endure and to give must express itself in multiplied little ways. It is a serious matter that the repeated word of love and praise, the caress, the kiss, and the thoughtful attention should begin to fail.

It is said of Nathaniel Bowditch, the distinguished mathematician and navigator, that he made it a rule of his life never to allow his wife to come into his presence without his expressing in some way his pleasure in her being there. And that, as another has said, was a very good rule of navigation.

The habit of cold reserve is likely to grow on northern peoples, and to chill and stunt the entire home life; dumbness becomes habitual. Keep up your courtship after marriage, the unselfish kindness, the small surprise, the constant thoughtfulness for the other's happiness.

The love that is most fully and best expressed grows inevitably. We all need such love, and we are all capable of it. Even the reflected joy of such a home life, for those who find their way into it, is very great. The world holds nothing fairer. Don't let the lives closest to you starve for a little expressed love. Don't be ashamed of your best self. Express it.

In the inevitable mutual adjustments, allow for moods and don't demand explanations of them. Forbearance at this single point means much. Moods are something of a mystery even to the possessor, and husbands and wives may reasonably ask to be taken on faith during this changing psychological weather.—Henry Churchill King in The Delineator.

For The Children.

THE WIND SERVANT.

"Papa, I hate this old wind," said Ruth, putting little blocks on her pictures to hold them down. "We never can have any fun because our things are always blowing away."

"I wish there wasn't any wind," said Jay, jumping to run after one of the pieces of his picture puzzle. "We don't like to stay in the house, but we can't have any fun out here."

"We would have a hard time getting along without our good servant, the wind," said Mr. Raymond. "When my little boy and girl are older they will see how much it does for them."

"What does it do, papa?" asked Nell.

"It brings the rain clouds which give us the showers, and it cools and refreshes us on a hot day, and it drives the big ships, and does ever so many nice things for people. It scatters seeds, and makes the air fresh and pure for us, and serves us in many ways."

"It blew my garden full of dandelion seeds this summer," said Jay.

"And it upset my tent yesterday," said Ruth. "I don't like the old wind."

"Children!" called Mrs. Raymond, "it's time to carry water to the chickens. Come!"

The children had to pump the water for the cow and the horse and the pig and chickens, and they did not like the work very well. The pump was old and hard to manage, so it kept them busy a long time. Their father and mother thought it best for them to have some chores to do every day, so chicken-feeding pumping, gathering eggs, and various chores, kept them busy part of the time out of school. They liked to do all these little tasks except pump water, and that they did find rather hard.

One day the children went to visit their grandmother for a whole day, and when they came back a wonderful thing was in the back yard. A high ladderlike building, which was not a building either, stood by the kitchen door where the old pump had been, and on top of it, high in the air, was a big wheel. They had never seen anything like that before.

"Come, children!—time to pump water!" called their father.

"Why—why—why!" cried the surprised children. "What does it, papa?"

"Our good wind servant," said their father. "The wind turns the big wheel up there, and the wheel in turn pumps the water. Now where are the children who hate the wind?"

"We'll never say that again, papa?" said the children. "Isn't this fine! We'll never have to pump any water any more."

"Only when the wind doesn't blow," said Mr. Raymond.

So now, when the wind blows the children do not grumble any more, because they know how much it does for them. "I'm glad for the wind now," said Ruth. "I always thought it only worked for big folks, but it helps boys and girls too."—Hilda Richmond.

THE LEMONADE-STAND.

"How's business today?" Uncle Jack asked as he stopped in front of the lemonade-stand under the big maple-tree on the Blake lawn.

"Not a bit good," replied Bobby, with a hasty glance at the row of clean glasses. "Not one single person has wanted to buy lemonade this morning."

"Guess we won't earn money enough to go camping with the Boy Scouts if we stay here till Thanksgiving," added Billy, with a sigh. "But don't you want to try our lemonade. Uncle Jack? It's good, and there's a cooky to go with every glass."

"Of course I'll try it," was Uncle Jack's hearty reply. "And don't you boys get discouraged yet, for somebody'll be sure to stop here before noon. This is first-rate stuff, and the cookies are all right. Here's a nickel"—But Uncle Jack didn't finish, for Bobby was saying gravely, "No, Uncle Jack, we don't want any pay. Business is business, you know, and we're to furnish you with all the lemonade you want and run all your errands for you in return for the lemons and sugar that come from your store. That's our bargain."

"All right, then," Uncle Jack said as he turned to leave. "There'll be some errands to do to-night. Good luck to you both, and I reckon you'll need some more lemons before to-morrow."

It was very cool and comfortable there under the big maple-tree on the front lawn. Tony, the scissors-grinder, thought so as he came slowly down the street, and he wished that he might put down his machine and the little bundle of old umbrellas and rest awhile; but he couldn't afford to buy cookies and lemonade to-day, for his father was sick, and there were little brothers and sisters at home who needed shoes and stockings, to say nothing of bread. So he only looked longingly across the street as he stopped to rest a minute. Some boys seemed to have everything while he had very little except brothers and sisters.

"There's the scissors-grinder's boy," whispered Billy to Bobby. "And my, but doesn't he look tired and warm!"

"Why can't he buy some lemonade, then?" asked Bobby, in a low tone. "Guess his father must be sick, or else he wouldn't be around alone with that heavy machine. Maybe he can't afford to buy. Say, Billy, let's"—

"Say, Bobby, let's treat him." Billy and Bobby spoke almost at the same time, while Bobby added, "We won't get much money that way, but sometimes there are things better than money, mother says."

So Tony Turrano, the scissors-grinder's boy, soon found himself seated in the lawn-swing while Bobby and Billy stood close by offering him glasses of ice-cold lemonade and big sugary cookies. A half-hour later he was trudging along the street and whistling as he went. And he was thinking, "What a good world this is, after all!"

Billy and Bobby watched him until he turned the corner. Then they washed the glass he had used, and replenished the plate of cookies.

"Look quick, Billy!" Bobby cried, when they had begun to feel completely discouraged. "Who are all those folks coming now? Why, the road seems full of them . And, Billy Blake, they're every one of them looking this way. Just suppose they should come here! Wouldn't it be great?"

Bobby didn't expect Billy to answer, for the big boys and little boys were soon crowding around the lemonade-stand, and all were demanding cookies and lemonade.

"Whew!" said Billy, when the last cooky had been eaten, and the last boy had gone hurrying away.

"Just look at that pile of pennies and nickels and dimes," said Bobby. "Now we'll have to run down to the store for more lemons. That was the Rixville Baseball Nine and all the fans, but how did they ever think to come this way? Why, they always go round the other road. You don't suppose Tony told them, do you?"

"Perhaps he's brought us luck at last," Billy suggested as he looked at the row of empty glasses. "Anyway, I guess we can go camping, after all, if business keeps up like this." Then Billy began to whistle for the first time that day.

And the whistle grew louder and louder each morning during that warm summer week, for business was good. Not every one who drank the ice-cold lemonade and ate the sugary cookies added to the pile of nickels and pennies, for there was Joe, the lame peanut man, who trundled his heavy cart up and down the street and tried to support his big family of children; he wasn't asked to pay. Neither was the little old lady who sold buttons and needles, nor several other people who passed by. Still the pile of money grew larger and larger, until Bobby and Billy felt very sure of the camping trip.

"But money isn't everything, is it?" asked Billy, as they counted the week's earnings.

"Sure not," replied Bobby. "There's all the fun we had,

too, and the new friends we made, and the folks that didn't look so tired after they'd tasted our lemonade . Let's do it again."

"Yes, let's" agreed Billy.

And they did.—By Alice Annette Larkin, in Sunday School Times.

IN UNITY.

Lord, set the people free!
Let all men draw to Thee
In Unity!
Thy temple courts are wide,
Therein let all abide
In peace, and side by side
Serve only Thee!

God grant us now Thy peace!
Bid all dissensions cease!
God, send us peace.
Peace in True Liberty,
Peace in Equality,
Peace and Fraternity;
God, send us peace!

—John Oxenham.

A BOY'S THOUGHT OF LINCOLN.

Some days in school, when teacher says,
"Jim, name the Presidents,"
I up and I commence,
And say them all, from Washington clear through Buchanan, then
I have to stop and clear my throat—I always have to when
I come to Abraham Lincoln's name,
E'en though the teacher whispers "Shame!
Can't you remember, Jim?"
Can't I remember him!
Why, he's my hero! That is why
I get choked up and want to cry!
Once he was just as poor as I,
And homely, too, and tall and shy.
But he was brave and made his place,
Climbed to the top and freed a race!
When I think what he dared to do,
I just vow I'll do something, too!

POETS.

We call those poets who are first to mark
Through earth's dull mist the coming of the dawn,
Who see in twilights's gloom the first pale spark,
While others only note that day is gone.

—Holmes.

A little boy spent the day in the country at his grandmother's. Such a good time as he had, running and racing and shouting for all he was worth! At last night came, and, tired and sleepy, the little boy sought repose. "O grandma," he cried, as he kissed her good-night, "now I know what a hollerday really and truly is, for I've hollered all day long!"

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